

THE

לְפָנֶיךָ

SHEKEL



*Published by the
AMERICAN ISRAEL
NUMISMATIC ASSOCIATION, INC.*

VOLUME XXXX

No. 4

July-August 2007



*Seal of the Augsburg
Jewish Community
in Germany
1298*

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JULY - AUGUST 2007

EDWARD SCHUMAN, Editor

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The Editor's Page

By Edward Schuman

As editor of the SHEKEL, I have always strived to publish the best possible magazine each issue with a variety of articles for the readers. It is not always possible to satisfy everyone. If you would like to read articles of a specific nature, please contact me and I will do my best to include what I can.

The recently published article about Oscar Mears and the Rio Grande Railroad brought an email, from Theodore Isler, an A.I.N.A. life member in Zurich, Switzerland and a professional dealer in stocks and bonds. He has about 40 "Bills for Voucher" circa 1892/93 that are hand signed by Otto Mears on behalf of The Rio Grande Railroad, each with the pertaining attached document covering expenses for railroad material. This is unusual Judaica material. If you wish to add a copy to your collection, please contact your editor and I will get the pertinent information to you.

The Florida United Numismatists show has traditionally been the first major numismatic convention each year. It ranks among the best shows in the country in dealer and collector attendance. They are trying a new summer show this year which will take place July 12-14 at the Palm Beach Convention Center, 650 West Okeechobee Road, West Palm Beach, Florida. There will be a bourse of approximately 350 dealers and exhibits. A.I.N.A. will have a table at this show and we invite everyone to visit and chat with us. There are no admission charges.

I wish to thank all who have inquired about the status of my health. I can say that my condition is now stable aside from a few minor glitches, and while my energy is very limited, I have been able to adjust my life style to fit the problem. Its not much fun being old and sick, and one should make the most out of life while you can.

Till the next issue



St. Andrews Hospice in Jerusalem

In December 1917, when General Allenby entered the Old City of Jerusalem on foot, through Jaffa Gate, British rule over Palestine began. The British, who governed first by military government, later (until Israel's independence in 1948) by Mandatory administration, set up their administrative center for the country in Jerusalem.

During these years, Jerusalem began its transformation from the provincial town of Ottoman times to a modern administrative, political, religious and cultural centre. Building activity began almost immediately and Jerusalem expanded to the north, south and west. The British determined municipal zones, commercial areas, density of construction, use of materials and height of buildings. Perhaps their most influential contribution to the character of architecture in Jerusalem was a municipal ordinance – which remains in effect to this day – requiring all new buildings to be faced with stone, giving a certain romantic quality to the buildings.

While much of the public building in Jerusalem was initiated and financed by Jewish organizations, the British constructed Government House (the residence of the High Commissioner), St. Andrew's Church, the Central Post Office and the Government printing house.

St. Andrew's Church & Guest House are part of the Church of Scotland, a Christian denomination in the Reformed, Presbyterian, Protestant tradition. The reason it came about was as recognition for the price paid in human lives by a disproportionate number of men from the Scottish regiments, which played such a prominent role in the Palestine campaign. Back in Scotland the feeling grew that there should be some fitting memorial and in January 1918, not long after the capture of Jerusalem, Ninian Hill, a ship owner and Kirk elder from Edinburgh, proposed that a Scottish Church should be built in Jerusalem to act as a war memorial.

This gained widespread support and the money was raised through a nationwide campaign; and on May 7th 1927, the now Field Marshall Lord Allenby laid the foundation stone (which can still be seen outside, at the corner of the steps) on a lofty site across the Hinnom Valley, from Mount Zion.

The Church, with its accompanying Hospice, was dedicated in 1930, with Ninian Hill being introduced as the first minister of the Church. From

its inception the hospice has been a popular temporary home. During the early years, St Andrew's was able to serve the sizeable Scottish population who lived and worked in Jerusalem during the years of the British Mandate. An Israeli lady who arrived in Jerusalem in 1933 remembers the hospice as "the place to stay – very upmarket"

The Lady Warden at that time, Mrs Macrae, ruled the 'hospice' with a firm but kindly hand. Dress had to be formal in the dining room and was compatible with military life. Ties and long trousers were compulsory, regardless of temperature. In the vestry there is a splendidly evocative photograph of the 2nd Battalion, the Cameron Highlanders, on church parade, kilts, pipes and drums and pith helmets which gives some understanding as to the lifestyle presided over by the lady wardens.

The character of St Andrew's changed dramatically in 1947/48 with the end of the British Mandate and the establishment of the State of Israel and the associated war, which led to a division of both Jerusalem and the Holy Land. The Scottish population of the city plummeted with the withdrawal of the British military administration and St Andrew's found itself just on the western side of the Green line that divided the city, cut off from most of Jerusalem's Christian community and the majority of the Holy sites, which were in the part of the land controlled by Jordan.

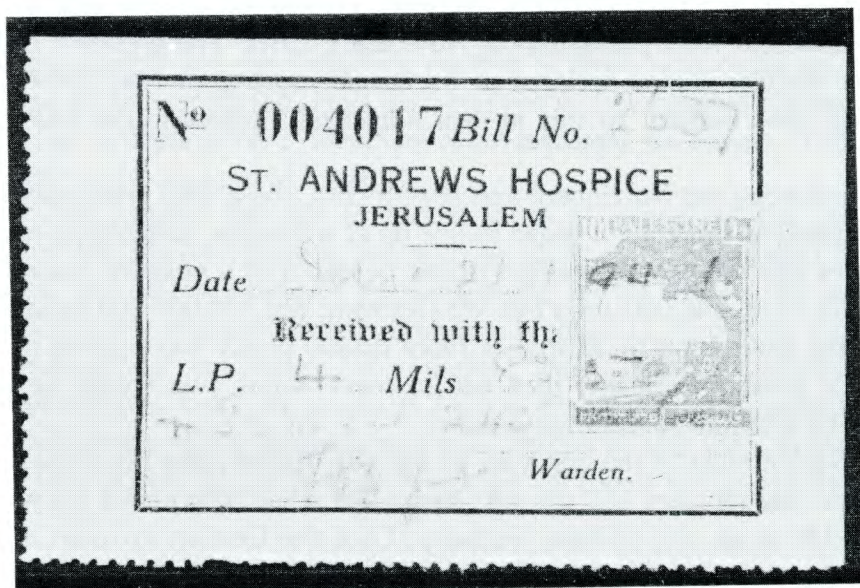
The minister of St Andrew's used to ring St Bride's bell at a fixed time each day to indicate that he was still alive as there was no more conventional contact between East and West Jerusalem. The hospice during this time was operating only intermittently. The Rev Clark Kerr, who was in charge, was often the only person at church for the Sunday morning service. The hospice was in danger of being taken over by squatters and were only kept at bay by the caretaker, formerly of the Palestine Police, and his large dogs.

During the 1967 Six Day War, St Andrew's was placed in a borderline position, in the firing line between the Israeli and Jordanian forces and the pock-marks on the outside of the building still bear witness to the fierce fighting. The result of the Six Day War was that Jerusalem was once again physically, if not socially united, with access again to the Holy sites and the wider Christian communities. As a result there was a considerable increase in the pilgrim traffic coming to the Church & Hospice and while there continued to be a small local congregation, made up of Palestinian and expatriate Christian living in the city, St Andrew's flag on top of the church tower proclaims that there is a warm Scottish welcome within, and in spite of the difficult political situation the Guest House is a happy home for its guests and visitors.

By prayer and the building of friendships with people from all sectors of the community, St Andrew's seeks in some small way to be a witness and a bridge for reconciliation.

It should be noted that the word "hospice" in today's world refers to a place where extraordinary care is given to people who have terminal diseases or illness. All precautions are in effect to provide that as humanly possible there is no pain or suffering during the final time. One hundred years ago, hospice referred to a hotel or boarding house run by an organization such as a church to provide comfortable lodging to pilgrims or travelers.

The numismatic connection is a receipt from St. Andrews Hospice, dated June 21st. 1941 in the amount of Four Palestine Pounds and 82 mils for services. It contains a cancelled Palestine revenue stamp and is signed by the warden.



The Bolivian Option

In the mid-1930s, when the menacing claws of Nazi Germany became more and more terrifying, even far-off Bolivia appeared for a while as a glimmer of hope. Desperate to get out of Hitler's mounting tyranny in Central Europe, thousands of Jews searched the world for an elusive refuge, and some who got visas found a haven in Latin America. But when Argentina, Brazil, Chile and Mexico slammed their doors, Bolivia was one of the very few remaining places that accepted Jews. The question in the late nineteen thirties was in most cases not when but how to get out. For over a year, some 20,000 refugees, primarily from Germany, Austria and Czechoslovakia entered Bolivia - more than Canada, Australia, New Zealand, and South Africa combined.

In the first years of Hitler, the majority of Jews in Germany were still deluding themselves that the Nazi might would soon disappear. During the first year of Hitler's rule only 37,000 out of a population of 525,000 Jews, left Germany. It is shocking to find out that after the initial panic flight in 1933, Jewish exit from Germany declined considerably in 1934 and in the first months of 1935 preceding the Nuremberg Laws. The president of the Jewish Welfare Board declared at its annual meeting in May 1934 that German Jews desired "to stay in their homeland... whose future was their own."

Following the Nuremberg anti Jewish laws, those who previously had not considered emigration began to line up at embassies, consulates, travel agencies and the Jewish Welfare Board in search of a possible sanctuary. By early 1938, 140,000 Jews had left Germany, but 385,000 still remained. After the annexation of Austria, a more drastic policy was applied to the Jews of greater Germany: they had to leave within two weeks or they would be sent to a concentration camp.

During most of the first year of the war, Italian ports remained open for departing refugees. All this was suspended when Italy joined the war in June 1940 as an ally of Nazi Germany. Until the German invasion of the Soviet Union in June 1941, the land route over Siberia to Shanghai (where no entry visa was required) was used for those Jews who could show a visa to a country beyond Shanghai.

The Bolivian consulates in Germany had provided some visas for Jews trying to escape from Germany and Austria in 1939. But why did they offer these visas? The story is as follows: A German Jew whose name was Mauricio (originally Moritz) Hochschild had settled in Bolivia in the twenties and pretty soon became a mining magnate. The president of

Bolivia was his friend and he knew and maintained close contact with the leaders of the Jewish Distribution Committee in New York. Hochschild spoke German, Yiddish, Spanish and English and made financial contributions for the absorption of Jewish refugees in Bolivia. He also investigated the possibility of establishing agricultural settlements similar to those in Argentina, so that the refugees could ultimately be useful citizens.

But this opening for Jewish immigration was precarious, since the majority of them stayed in the two or three large cities, and the fear of provoking anti-Semitism was strong. Bolivians refused to employ Jews. British and American Companies tended to hire their own nationals, or, understandably, people who were fluent in English and Spanish, which was not the case with the newly arrived refugees.

The Jewish Distribution Committee donated the sum of \$100,000 and Hochschild \$5,000 to help those who were to settle as farmers, but the project just did not work out. A much stronger will and support from the Bolivian government was needed, and, that was not in the cards. Bolivian president Busch, Hochschild's friend, had died in August 1939, and Hochschild's relations with the new government leaders were not as good. But the most tragic reason of course for not making greater use of the Bolivian option was the dwindling number of those who could get out of Europe as the war spread. Jews were trapped in the occupied countries and with the exception of a very few who managed to escape. The large majority were condemned to perish.

The reasons that led to locked gates at almost all the potential shelters for Jewish refugees had nothing to do with the alleged lack of interest and determination by the Zionist and Jewish leaders. Eleven days after Germany annexed Austria, President Franklin D. Roosevelt called for an international conference on refugees, with particular emphasis on Jewish refugees from Germany and Austria. Switzerland was asked to host the Conference, but it declined, so it was decided to hold the Conference at the Hotel Royal in the French *commune* of Evian (Evian-les-Bains), on Lake Geneva.

The conference was attended by 32 nations, and ran from July 6th to July the 15th, 1938. Many delegates expressed empathy for the plight of the refugees, but no offers to accept any were made. In his speech as Australia's delegate, T.W. White dashed the hopes of any potential refugees (to Australia) with this statement - "...having no real racial problem, we are not desirous of importing one by encouraging any scheme of large-scale foreign migration". Only one country, the Dominican Republic, offered to accept (around 5000) Jewish refugees.

It's been claimed elsewhere that the failure of the Evian Conference to result in any iron-clad guarantees for Jewish refugees, gave Hitler the green light to proceed with his program of genocide against the Jewry of Germany, Austria, and all occupied territories. We may never know to what degree the poor outcome of the Evian Conference influenced Hitler's decisions. We do know that the result did not go unnoticed in Germany --

The Nazi newspaper, the *Völkischer Beobachter* reported that "nobody wants them", and Hitler himself made the remark - "It is a shameful spectacle to see how the whole democratic world is oozing sympathy for the poor tormented Jewish people, but remains hard hearted and adamant when it comes to helping them....."

Given this, it would not be unreasonable to assume that the holding of the Evian Conference may have done more harm than good! For starters, it alerted Hitler to the fact that he would not be able to get rid of the Jews by shipping them off overseas. The unfortunate Voyage of the Damned of Jewish refugees aboard the St. Louis in May/June 1939, merely reinforced the negativity of the result of the (now dubious) Evian Conference.

The US and Canada, the countries of Latin America and South Africa were kept closed because the leaders of those countries did not want to have more Jews coming in. The story of small and distant Bolivia simply reaffirms the known bitter truth that prevailed at the time in the entire non-Nazi world.

A One Boliviano banknote which was in circulation at the time illustrates this article.



The Templer Settlement of SARONA

Sarona does not exist anymore, except in history books and in the archives. The once flourishing agricultural settlement in the midst of the isolated plains north of Jaffa is today part of the large Jewish metropolis of Tel Aviv, and known as Hakiryá. The Swabian Templers settlement of Sarona was the first modern agricultural settlement in Palestine and was reputed to be a model settlement by the Jewish immigrants.

The history of Sarona began with the purchase of approximately 60 hectares of land from a Greek monastery north of Jaffa in August 1871. Part of the Plains of Sharon (after which it was named) near the River Audsche (Yarqon River) it was some four kilometres from the Jaffa settlement. Surveyed by Theodor Sandel (1845-1902) it was officially named Sarona on 18 October 1871 when the first settlers started to moved there immediately.

Extreme hardship and disease took a heavy toll in human life the first few years. Unaccustomed to the scourge of malaria, the cause of which was still unknown then and assumed to be - as the name suggests - due to bad air, 28 of the 125 settlers of Sarona died in 1872 alone. In an effort to improve the conditions, the marshy land was cultivated and in the first large scale reforestation in modern Palestine 1300 Eucalyptus (the so-called "fever dissipating trees") were planted.

By 1889 269 persons lived in Sarona, in 41 houses. 30 other building included community buildings a winery, workshops, barns and sheds. The Sarona settlers brought modern farming tools and practices to the Holy Land. They focused on crops and products they could readily sell, and this "agriculture-for-profit" was an economic innovation in a land that for centuries had practiced only "self-sustaining farming". Grain crops and dairy industry first, then orchards and vineyards were planted.

Faced with a shortage of financial resources for infra-structure development the community introduced "Frondienst", a compulsory work system where every male member was required to do a certain number of hours of community work each month. The building of roads, development of land, roads and drainage and community facilities could thus be scheduled. The researcher and author Sven Hedin wrote of his visit to Sarona in 1916 "...many plants were in blossom. They mainly grow grapes, oranges and vegetables, [but] like in old times they also produce milk and honey."

In November 1917, during the orange harvest time, the war came to Sarona. British troops, including many Australians, occupied the German

settlements in Palestine, including Sarona, and in July 1918 its inhabitants, together with those of Jerusalem, Jaffa and Wilhelma, a total of 850 people, were interned in Egypt at Helouan near Cairo.

A office of the Public Custodian of Enemy Property in Palestine was established to look after the confiscated land and property. In the case of the orange groves, the land and its crops was leased to Litwinsky Bros., Jaffa an old established Jewish firm which was engaged in several businesses. The property was leased for the sum of Five hundred Egyptian Pounds annually. The illustrated receipt is from your editor's collection and was issued by the Public Custodian of Enemy Property in Palestine showing payment of two hundred fifty Egyptian Pounds for six months rent.

8A

R

No. ~~100~~

Office of the Public Custodian of Enemy Property in Palestine

~~16250~~ Jerusalem 27. 4. 1920

The Public Custodian hereby acknowledges receipt
from *Litwinsky Bros. Ltd. Jaffa*
of the sum of ~~Two hundred and fifty Egyptian Pounds~~
~~in respect of 6 mths of Rent for Sarona Orange Groves~~
and for 6 mths of Sarona Orange Groves.
R. Hughes
Ent. *W. Howes* for Public Custodian

The Ottoman Turkish Rule ceased in Palestine that year. Negotiations for a return to Palestine were protracted over two years. The Red Cross, the Quakers and Unitarians were amongst those who took up the cause for the internees. Eventually, on 29 July 1920, only after 270 internees had been repatriated in April to Bad Mergentheim in Germany, the House of Lords gave permission for the remaining internees in Egypt to return to Palestine. The residents of Sarona returned to a plundered and dilapidated settlement. Some houses were gone altogether. Vineyards and orchards overgrown and neglected and livestock had disappeared.

Following negotiations with the British authorities compensation was paid, in some cases up to 50%. By 1925 Sarona was still a small settlement, although grown in area. Still a farming community then but more emphasis was placed on tradesmen. On 24 July 1923 the Council of the League of Nations passed the Mandate resolution to be administered by Great Britain. With the increasing immigration of Jewish migrants to Palestine (80,000 between 1920 and 1926 alone) the settlement prospered due to a ready market for their produce and their services.

The beginning of World War II on 1 September 1939 marked the beginning of the end of the Templar Settlements in Palestine. By negotiation with the British, the then President of the Temple Society, Philipp Wurst, was able to persuade the authorities not to deport the German settlers this time. So Sarona, together with the three other agricultural settlements - Wilhelma, Betlehem and Waldheim - became "perimeter" compounds into which also all other Germans living in Palestine were interned. Sarona now contained close to 1,000 persons behind a guarded, 4 m high barbwire fence.

In July 1941 198 people from Sarona, together with almost 400 from the other internment camps were suddenly transported to Australia in the then troop carrier liner Queen Elizabeth. They remained interned in Tatura in Central Victoria Australia until 1947. By November 1944 most of the other people still in Sarona had been moved to the Wilhelma camp and the few remaining followed in September 1945.

In 1948 the British left Sarona and it was taken over by the Israeli Government and renamed Hakirya. With the rapid growth of Tel Aviv the area was now virtually at the heart of the great city. Part of the settlement was taken over by government administrative and military agencies (Kirya in Hebrew means "Government Complex"). With its solid houses and their unique red tile roofs and mature trees, it became an oasis in the midst of city development. When in the mid 1970s plans for redevelopment of the Kirya area were considered by the authorities, considerable opposition to the planned demolition led to negotiations as to its suitability for the area.

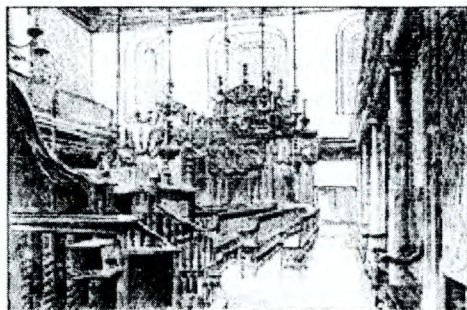
Consulting with historians like Dr Jakob Eisler (who did his Doctorate dissertation in 1997 on the Templers) and Professor Yossi Ben-Artzi as well as Dr Alex Carmel and Dr Danny Goldman it was decided a large part of the erstwhile Sarona was of Heritage value and 18 of the structures, with distinct architectural building styles, should be preserved.

Since 2003 the preservation and restoration of former Sarona is being administered by a team of City of Tel Aviv specialists headed by Peera Goldman.

The Bevis Marks Synagogue

The Bevis Marks Synagogue, or Spanish and Portuguese Synagogue is the oldest synagogue still in use in the United Kingdom. The congregation was established by the Spanish and Portuguese Jews in 1698 by Rabbi David Nieto who took spiritual charge of a congregation that met in a small synagogue in Creechurch Lane. A considerable influx of Jews made it necessary to obtain more commodious quarters. Accordingly a committee was appointed, consisting of Antonio Gomes Serra, Menasseh Mendes, Alfonso Rodrigues, Manuel Nunez Miranda, Andrea Lopez, and Pontaleao Rodriguez. It investigated matters for nearly a year, and on February 12, 1699, signed a contract with Joseph Avis, a Quaker, for the construction of a building to cost £2,750.

Avis would later decline to collect his fee, on the ground that it was wrong to profit from building a house of God. On 24 June of the same year, the committee leased from Lady Ann Pointz (alias Littleton) and Sir Thomas Pointz (alias Littleton) a tract of land at Plough Yard, in Bevis Marks, for 61 years, with the option of renewal for a further 38 years, at £120 a year.



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Interior of the Bevis Marks Synagogue

Avis began building at once, incorporating in the roof a beam from a royal ship presented to the community by Queen Anne. The structure was completed and dedicated in 1702, and, with the exception of the roof (which was destroyed by fire in 1738 and repaired in 1749), is today as it was over 300 years ago. The interior decor and furnishing and layout of the synagogue reflect the influence of the great Amsterdam synagogue of 1677.

In 1747 Benjamin Mendes da Costa bought the lease of the ground on which the building stood, and presented it to the congregation, vesting the deeds in the names of a committee consisting of Gabriel Lopez de

Britto, David Aboab Ozorio, Moses Gomes Serra, David Franco, Joseph Jessurun Rodriguez, and Moses Mendes da Costa.

The Bevis Marks Synagogue was for more than a century the religious center of the Anglo-Jewish world, and served as a clearing-house for congregational and individual troubles all the world over; e.g., the appeal of the Jamaican Jews for a reduction in taxation (1736); the internecine quarrel among the Barbados Jews (1753); and the aiding of seven-year-old Moses de Paz, who escaped from Gibraltar in 1777 to avoid an enforced conversion.

The synagogue formed the center of the Sephardic community of London until the foundation of the Bryanston Street Synagogue, in 1866, after which the attendance at the functions declined so much that in 1886 a move to sell the site was contemplated; a *Bevis Marks Anti-Demolition League* was founded, under the auspices of H. Guedalla and A. H. Newman, and the proposed move was abandoned.

The synagogue held its tercentenary celebration in 2001. It is now one of three synagogues owned by the Spanish and Portuguese Jewish community of London, the other two being in Lauderdale Road (Maida Vale) and Wembley.

The synagogue suffered some damage in the IRA Bishopsgate bombing on 24 April 1993, but has since been restored. The buildings include a substantial modern hall, part of which functions as a kosher restaurant.

The synagogue is the only one in Europe which has had continuous services for over 300 years. Unfortunately, dwindling attendances threaten its future. However, the Chairman of the Bevis Marks Committee, Mr Sam Lopes Dias stated that it was his avowed intention to rejuvenate the congregation.

The reverse side of the Wilfred Sampson Samuel medal, sculpted by Paul Vince in 1959 portrays the interior of the Spanish and Portuguese Synagogue, Bevis Marks in London.



PROFILE OF AN AINA VICE PRESIDENT

Irving Rudin was born in Boston, Massachusetts on September 26, 1909. His parents, who were recent immigrants from Russia, raised their four children in the Dorchester section of Boston. As a young man, Irving worked his way through Boston University and its School of law, holding down a variety of different jobs. Some of his jobs included working in a pharmacy, delivering groceries by pushcart and giving piano lessons. He loved playing the piano, and had a number of "gigs" while in school. Irving lived and worked his entire life in the greater Boston area, though in his later years, he and his wife Claire spent most winters enjoying the warmth of southern Florida.

Irving's interest in the hobby not only included coins and medals, but also stamps. He was an avid philatelist and would, on many occasions, attend shows or visit shops with his son Stephen. In addition to collecting U.S. plate blocks, Irving was really excited about expanding his collection by starting to collect Israeli stamps after Israel became a State in 1948. He also had a significant number of Palestine Mandate coins as well. As an avid Zionist, Irving soon became involved with the collecting of coins and medals of Israel. His enthusiasm for collecting almost anything and everything from Israel only intensified once he and Claire visited Israel.

It was no surprise to the family when Irving became deeply involved in the establishment of AINA. Many inaugural meetings of the organization took place in the Rudin home with many of the initial members of AINA in attendance. AINA's By-Laws were initially written by Irving and the other officers of AINA. To this day, these By-Laws still govern the AINA organization. Through the years, Irving served as Vice-President of AINA and as a Member of the Board. It wasn't long after the establishment of AINA that Irving became very busy in organizing the Israel Numismatic Society of Massachusetts, becoming its first president. Irving remained extremely active in both AINA and the INS of Mass. for many years. Numerous honors were bestowed on Irving through the years by both organizations. Irving always found it very exciting to open a new package each and every time one arrived from the IGCMC with new coins or medals in it. Irving often reflected with great fondness on the various meetings that were held in his home through the years, not only with dignitaries from AINA and the IGCMC, but also with members from the Israeli Consulate.

After working for so many years, Irving was just beginning to really enjoy his being retired when he became terminally ill. In his last days, Stephen asked him what his feelings were about things. Without hesitation, he replied, "I'm just upset that I will be unable to finish all the things I have to do." It was clear to Stephen that his dad's response to his question included his great love for AINA, his coins and medals and the hobby in general. Irving passed away in 1992 at the age of 83. At the time of his passing, Irving and his wife Claire had been married for 57 years. They had one son, Stephen, three grandchildren and one great-grandchild.

(From a personal thought from Stephen: "As an AINA member myself, watching the years roll by, I'm sure the work of my father and his colleagues will carry on. There's a very appropriate statement early in the Book of Exodus (1:8) which says, "A Pharaoh arose who knew not Joseph." So as new members join the ranks of AINA, they hopefully will be able to find and read this edition of *The Shekel*, and learn a bit about Irving Rudin, a man who helped establish AINA many years ago.")

*Written by Donna J. Sims, NLG
with the help of Stephen Rudin*



ONE THOUSAND CHILDREN

One Thousand Children refers to approximately 1400 mostly Jewish children who were rescued from Nazi Germany and Nazi-occupied or threatened countries by entities and individuals within the United States of America. While a generation of 1.5 million children perished in the Holocaust, over one thousand children were brought to America in quiet operations designed to avoid attention from isolationist and anti-Semitic forces. Many of the children were smuggled through Turkey prior to being sent to the United States.

These children came from Europe to the United States mainly from 1934 through 1945. They were aged from fourteen months old through the age of sixteen and arrived unaccompanied, leaving their parents behind. They were then placed with foster families, schools and facilities across America.

The first small group of children arrived in New York in November 1934. This and subsequent small groups, totaling about 100 annually in the early years of operation, were taken to foster homes arranged through appeals to congregations and organizations' members. Prior to 1941, only small groups were brought into the country because of social hostility to allowing foreigners to enter the United States during the depression. Sponsors wanted to avoid drawing undue attention to the children, whose immigration was limited by quotas for their countries of origin.

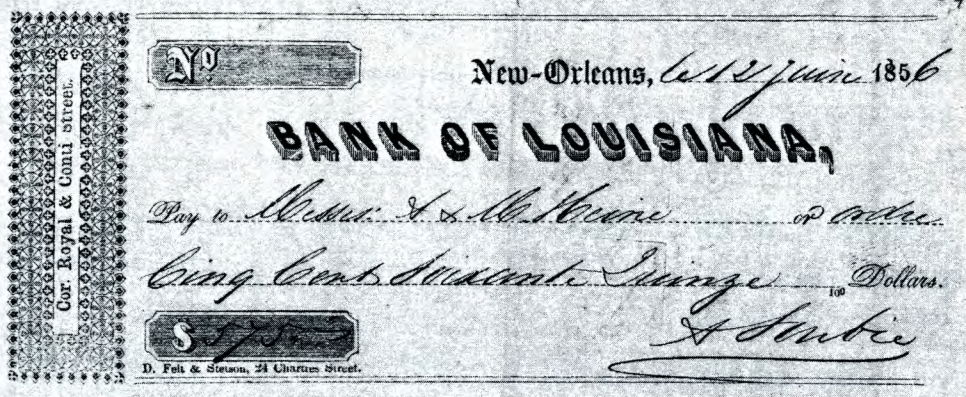
The demand on these organizations increased markedly in late 1938 when *Kristallnacht* convinced more parents that the destruction of Jews was an element of the Nazi agenda. However, United States immigration and foreign policy continued to place limits on immigration. In the later period of 1941-42, larger groups were admitted when news of Nazi atrocities was more widely circulated.

Foster families agreed to care for the children until age twenty-one, see that they were educated, and provided a guarantee that they would not become public charges. Most of the children were assigned a social worker from a local social service agency to oversee the child's resettlement process. Jewish children were generally placed in Jewish homes. These children, and their sponsors, expected that they would be reunited with their own families at the end of the conflict. Unfortunately most of the children lost one or both parents and most of their extended families by the time World War II had ended.

A larger but similar British program, the *Kindertransport*, is more well-known. That effort brought approximately 10,000 similarly defined

A "Jewish" Bank of Louisiana Check

About twenty five years ago I purchased the illustrated Bank of Louisiana check at the Memphis Paper Money Show for a couple of dollars. The check, written in French, was made payable to Messrs. A & M Heine and I hoped that it might have a Jewish connection as Heinrich Heine was a prominent Jewish poet.



Michel Heine was a German Jew who had immigrated to New Orleans in 1843. He and his brother, Armand, left Berlin in 1840, and settled for three years in Paris before making their way to the United States, where they started their own banking house, A. & M. Heine. Within ten years, the company was the most successful banking operation in New Orleans, and Michel's position was such that he was able to marry Amélie Miltenberger, the daughter of a very wealthy first-generation German-American and his Creole wife, also of New Orleans. Shortly after their wedding, the young couple traveled to Paris to open a European branch of A. & M. Heine, and for years afterward they lived part of the year in Paris and part in New Orleans, alternating responsibilities for the businesses on each continent with Armand.

The Heine brothers were as successful in France as they had been in America, and by 1863 A. & M. Heine was one of France's most important banking houses. With the onset of the American Civil War, the family settled permanently in Paris, and Michel and Amélie became regulars at the court of Napoléon III. The emperor and empress became godparents to their children Alice and her older brother George. A. & M. Heine lent the emperor a substantial sum of money in his fight against Prussia. After the emperor was defeated by the Prussians, Amélie, who was a close

friend of the Empress Eugénie, was with the empress when she was forced to escape her palace in Paris for exile in England.

Although daughter Alice was born in the United States and was an American citizen, her unusual upbringing meant that she was in many ways as much European as American. And despite her strong German ancestry was more inclined in style to Spanish than to German influences. She was a combination of her exotic mother and her pragmatic father, even in appearance. Alice spoke many languages – all fluently and all with a melodic American Southern accent.

When she was just 16, Alice was presented to Paris society, and it didn't take long for the attractive blonde heiress to receive offers of marriage from among France's society elite. On February 25, 1875, Alice married Armand Chapelle, 7th Duke of Richelieu and Marquis de Jumilhac – a distant relative of the infamous 17th century Cardinal Richelieu, chief minister of King Louis XIII of France – in Paris, bringing with her a substantial dowry. Although she had been raised in the Jewish faith, Alice converted to Catholicism on her marriage to the duke. The couple settled at the duke's country estate. When the duke died suddenly in 1880, he left Alice a reported 17 million francs, making her – once again – a very sought after young woman.

Alice's second marriage, to His Serene Highness Prince Albert I of Monaco, Sovereign Prince of Monaco, occurred on October 30, 1889. The prince, whose first wife had been a daughter of a Scottish duke, was an oceanographer and during his long journeys at sea, Alice took great interest in the Monegasque opera season. She brought a strong business acumen, showing an understanding far beyond her years. Having helped put her husband's principality on a sound financial footing, she would devote her energies to making Monaco one of Europe's great cultural centers with its opera, theater, and the ballet under the direction of the famed Russian impresario, Serge Diaghilev. Her romantic interlude with composer Isidore de Lara resulted in Prince Albert striking her in view of an audience at the *Salle Garnier*.

The Prince and Princess of Monaco separated judicially on May 30, 1902 (Monaco) and June 3, 1902 (France), but remained married. Upon the prince's death 20 years later, Alice became HSH the Dowager Princess of Monaco. She did not remarry.

To think that all of the above came from a Bank of Louisiana check in your editor's collection.

THE COINAGE OF HEZEKIAH GOVERNOR OF JUDAEA, 340-301 BC.

By Marvin Tameanko

For two thousand years we knew very little about the coins struck in Judaea during the beginning of the Hellenistic era. This epoch began with the defeat of Persia by Alexander the Great in 332 BC and lasted until the Ptolemies of Egypt took control over Judaea in 301 BC. Only a few of the Judaeans coins struck in those days had ever been found in excavations and no one knew how to interpret them, however, after the Israeli/Arab war of 1967 opened up the West Bank of Palestine, many more of these coins were found and they shed new light on the subject. From these coins we learned that the province of Judaea, called Yehud or Yehudah was the land bridge between Asia and Egypt in those days and much more important to the Persians, to Alexander the Great and to the Ptolemies of Egypt than was previously believed. And, as an additional benefit, the coins confirmed that Flavius Josephus, the 1st century Jewish/Roman historian, accurately recorded some of the historical facts of that era in his writings. Furthermore, these Hellenistic Judaeans coins carried representations of animals or deities proving that the Second Commandment in the Bible, forbidding graven images, was loosely interpreted in the 4th century BC.

The story of these coins begins with the end of the Persian empire under their 'king of kings', Darius III, 336-330 BC. The Persians customarily permitted conquered nations to govern themselves as long as they paid their taxes and tribute to Babylon. In the case of Judaea, the Persians designated a puppet as the governor and appointed the person recommended by the Jews to be the High Priest in charge of religious affairs. Sometimes the two positions were held by one very capable administrator. These officials were usually given several political privileges and even the right to strike coins for the local economy. The bible records a number of influential, Persian Jews who were appointed as governors of Judaea, beginning with Zerubbabel (Sheshbazzar) in about 521 BC (Ezra 1, 8.) Sheshbazzar led the first group of exiled Jews back to Judaea from Persia. Then there was the famous Nehemiah, 444-425 BC (Nehemiah 5,14), the Jew who rose to become the cupbearer (advisor) of the Persian King, and rebuilt the walls of Jerusalem.

Flavius Josephus, in his work, *Against Apion*, Book I, 187-193 quoted the ancient historian Hecataeus of Abdera to record that a man named Hezekiah (Yehezkiyah in Hebrew) was the last person appointed by the Persians as governor of Judaea in about 340 BC. Many of the coins

discovered in recent years have confirmed this historical fact. Josephus said that Hezekiah was also the High Priest in Judaea but biblical scholars dispute this and, indeed, elsewhere in his writings Josephus said that a high priest named Johanan (John in English), who died circa 336 BC, was a contemporary of Hezekiah. (The Antiquities of the Jews, Book XI, Chapter 7, 297-304)

The Jewish governors of Judaea struck coins to be used in the local market places and to be given as change for the large, foreign denominations, such as the Babylonian and Phoenician shekels, that circulated in the country. There was no bronze coinage in Judaea in those days so tiny silver coins were used. These crudely engraved coins were patterned after the Greek coinage circulating in the Persian empire at that time and, typical of much of the coinage of the ancient East, they imitated the designs of the Athenian coinage of 5th century BC. These coin models showed the goddess Athena's bust on the obverse and her symbols, the owl, crescent moon and olive branch on the reverse. Athenian coinage had become the international or universal trade currency used throughout the ancient world. However, the head of Athena on the obverse of the Persian, so-called Yehud coinage is crude looking and the inscription around the owl on the reverse consists of archaic, paleo-Hebrew letters, YHD, meaning YEHUD, instead of the Greek letters, ATHE, the abbreviation for ATHENS. Also, instead of Athena's olive branch in the field behind the owl, a lily flower, the common symbol for Judaea, was engraved.



A silver coin, 7.5 millimeters in diameter, struck in Persian Judaea (Yehud) circa 400 BC, imitating the contemporary Athenian coinage shown on the right. Ancient Jewish Coinage, Vol. I by Ya'akov Meshorer (hereafter cited as Meshorer), no. 4. The Athenian coin is a tetradrachm, struck in 449-413 BC, Greek Coins and Their Values by David R. Sear (hereafter cited as Greek Coins), 2526.

After 1967, several coins struck by Hezekiah, the last Persian governor of Judaea, were found by farmers cultivating the land around Jerusalem. These were typically Persian types, tiny silver coins, 7 to 7.5 millimeters in diameter, less than one-half the diameter of a USA dime, and weighing from between 14 and 23 grams. The small size of these denominations inspired the folktale that the ancients, lacking pockets in their garments, carried these little coins in their mouths, pressed between their gums and cheeks. The Persian Yehud coins are today given the names

Hirsch Berend Oppenheimer

The *Oppenheimer Stiftung* (Oppenheimer Housing Trust) was founded by Hirsch Berend Oppenheimer in 1868 at Nos. 16, 17, 17a and 18 Kraienkamp in the city of Hamburg, Germany. The trust was established to provide *Freiwohnungen* (subsidized flats) for needy members of the *Deutsch-Israelitische Gemeinde* (German Israelite Community).

Individuals who received regular support from the community, or the city of Hamburg, or who were publicly known as beggars, were not accepted by the trust. Only orthodox Jews who observed Judaic law, and who had lead an "irreproachable" life, were considered by the trust. Individuals reduced to poverty through not fault of their own were given precedence. Priority was given to males and their families, however, a widow of a *Freiwohner* (subsidized tenant) received a small flat for as long as she lived. A synagogue was established "for eternity" as part of the trust and run according to strict orthodox Jewish ritual. The trust's tenants were obliged to attend all religious services.

Hirsch Berend Oppenheimer, the founder of the trust, was only able to be involved with the evolution of his trust for a period of two years, as he died on December 16th 1870. He was born in Hamburg on April 28th, 1794 as the eldest of five children. He was a businessman, and last lived in the Neustadt district of Hamburg. He was buried in the former Grindel cemetery, and in 1937 was transferred to a grave of honor in the Ohlsdorf cemetery.

In his will, he also designated funds for the maintenance of a private synagogue that existed at Nos. 63-67 Neuer Wall. It was likewise natural to him that the trust building in Kielortallee include a synagogue. When the original building in the former Kraienkamp was demolished as part of city redevelopment measures, a five-story building was erected in 1907-08, by the architect Ernst Friedheim, which contained a total of 23 two and three roomed flats, including that of the caretaker. The synagogue was housed at the rear and extended the length of the central part of the building, and to the height of the first floor. It was identifiable from the rear courtyard by a curved recess, with a small apse, and colored, leaded windows. Above the apse there was a small, circular window with a Magen David. The synagogue had a flat roof and a small women's gallery facing the Torah shrine.

Apart from the trust's tenants, the synagogue was also attended by

inhabitants of the neighborhood. The semi-detached building exists today in a good structural condition. It remained in the ownership of the *Jüdische Gemeinde in Hamburg* (Jewish Community in Hamburg) until 1960. It is now a private residential building.

The former synagogue is recognizable today from its external structure. It, and the rest of the trust buildings, survived the Second World War intact. The synagogue was reopened in 1945 for the approximate 80 member congregation, following a makeshift refurbishing.

From the former circa of 20 synagogues in Hamburg this was the only one after the war whose state of repair permitted the regular holding of services. It functioned as the sole synagogue in Hamburg until the new synagogue in *Hohen Weide* was opened in 1960.

A medal honoring Hirsch Berend Oppenheimer was struck on his death. The obverse has a portrait of Oppenheimer within a circle surrounded by his name. The reverse shows a view of the trust buildings with inscriptions and the date 1868.

The SHEKEL is indebted to Bill Rosenblum for this article. The medal and source of information was listed in his mail bid sale number 34C.



A silver hemiobol similar to the coins of Hezekiah but struck by Johanan, the High Priest, sometime before 336 BC. Described as a coin of Hezekiah with a blundered legend in catalogs. Meshorer, 11.

After Alexander the Great defeated Darius III in 333 BC at the battle of Issus, he began his conquest of Asia Minor and when this was completed, he started out on an expedition to Egypt. On the way to the Nile, Alexander took control of the Persian provinces of Judaea and Samaria, and all the surrounding areas. It appears that the Macedonian conquerors continued the Persian political policy of allowing the provinces a measure of self government and so Hezekiah was retained as governor of Yehud. To reflect his new status as a Macedonian appointee, Hezekiah introduced a new type of coinage that carried his name but without the Persian title for governor, HPHH, (hapeha). He may have been given a Greek title but we do not know what it was. These new coins exhibited Greek inspired designs on which the obverse featured a male head with short hair in the Hellenistic style. Numismatists are very conservative and hesitated to identify this figure but I believe that it is a representation of the young Hercules, Alexander the Great's patron deity. The reverse is an imitation of a Greek/Persian theme, showing the forepart of a winged animal. Most scholars claim this is a winged lynx but I believe it is a poorly rendered winged horse, perhaps representing the mythical Pegasus. Images of this legendary horse appeared on the contemporary Samarian coinage (for example see Samarian Coinage, 75) and also on coins struck by the Persian governors, Mazaeus of nearby Tarsus in Cilicia, circa 331 BC, (see Greek Coins numbers 5658.) This is only speculation and solid proof is lacking but the legend on the reverse of this coin, in the paleo-Hebrew script, is only YHZQYH for YEHEZKIYAH.



A hemiobol struck in Judaea for Hezekiah after 332 BC, showing the male Hellenistic head on the obverse, perhaps Hercules, and the forepart of a winged animal (lynx?), perhaps Pegasus, on the reverse. The legend is YHZQYH for Yehezkiyah. Meshorer, 12.

The ancient historian Hecataeus, quoted by Josephus in *Against Apion*, Book I, Chapter 22, 187-193, said that Ptolemy I, after he defeated Demetrius Poliorcetes, at the battle of Gaza, 312 BC, took control of Judaea and moved Hezekiah and the priests, as well as thousands of ordinary Jews, to Egypt. Hecataeus actually said that Hezekiah and his

people went “voluntarily to serve the humane and kind Ptolemy I,” but these are the polite words of a diplomatic apologist meaning “forced enslavement.” Many thousands of Jews must have been uprooted and taken to Egypt. A Jewish diaspora had already existed in Egypt made up of captive Jews who had been brought there by the Persians when they took over Egypt in 525 BC. They were settled as a military garrison on the island of Elephantine (Yeb) in the southern Nile River at Aswan near the border with Ethiopia. This outpost grew prosperous and the flourishing Jewish community even built a large temple there to compete with the Temple of Jerusalem. Unfortunately this temple was destroyed by local, Egyptian priests in 411 BC and no remains have ever been discovered. However, Aramaic documents found in Elephantine documented the daily life of the Jewish community from 495 to 399 BC. The new exiles, Hezekiah and his people, were probably settled in and around Alexandria, Ptolemy I’s capital city, and by 301 BC they formed the second Egyptian, Jewish community.

Unfortunately, historians now believe that the Hecataeus document, quoted by Josephus, is a forgery invented by a Jewish scholar living in Egypt in around 100 BC. It is believed that he wrote a treatise under Hecataeus’s name to justify the existence of an Egyptian diaspora of Jews outside of the Holy Land. Scholars now believe that some of Hecataeus’s information about Hezekiah is corroborated by other historical documents. It is possible that Hezekiah remained influential in Judaea, perhaps as an absentee governor of the province living in Alexandria, but later the Judaeans opposed Ptolemy I, siding with the Syrian king who controlled the northern part of their country. In 301 BC, Ptolemy invaded Judaea. He seized Jerusalem without bloodshed by simply besieging the fortifications on the Sabbath knowing that the defenders would not fight on the holy day. It is likely that Ptolemy I then deposed Hezekiah or his successor, perhaps even executing him, and placed Judaea under direct control from Alexandria.

At this same time Ptolemy I struck coins in Judaea to revive the war-torn economy. To maintain some continuity with the previous Judaeans coinage, the new Egyptian, Judaeans coins reused the Hellenistic male head from the obverses of Hezekiah’s coins but replaced the governor’s symbol of a winged animal with the Ptolemaic eagle, a symbol of Zeus, on the reverses. This created a hybrid coin that combined the Macedonian designs with Egyptian compositions. Moreover, these coins restored the Persian name of the province of Judaea, YHD (Yehud), and inscribed this in paleo-Hebrew letters on the coins’ reverses.



A tetartemorion struck in Judaea by the Ptolemies showing the Hellenistic male head from Hezekiah's coins combined with the Egyptian reverse of the Ptolemaic eagle. This coin reintroduces the Persian name for the province YHD, for Yehud. Meshorer, 14.

After affirming their sovereignty the Egyptian authorities struck new coins for Judaea that were purely Ptolemaic in design and resembled the coinage struck in Alexandria. However, these coins still carried the legend YEHUD, rather than the monarch's name and title. The first coins in this series probably were struck by Ptolemy I although many numismatists claim that it was Ptolemy II, his son who had friendly relations with the Jews in his kingdom and treated them well compared to his father who had enslaved them. It was said that Ptolemy II even purchased thousands of the Jews enslaved by his father and set them free. This king also sponsored the Septuagint, the translation of the Hebrew bible into Greek, for use by the Egyptian Jews who had no longer read Hebrew or Aramaic. The new coins continued to be struck on the tiny modules of silver hemiobols and tetartemorions, suitable for the small-change economy of a provincial territory. One of the first of the 'royal' Ptolemaic' Judaeian coins may have been the specimen showing the bust of Ptolemy I or II on the obverse and his wife, Berenike (Berenice) I on the reverse. This coin is an imitation of the royal coinage struck in larger modules in Alexandria but the legend YHD for Yehud, confirms that it was part of the Judaeian series.



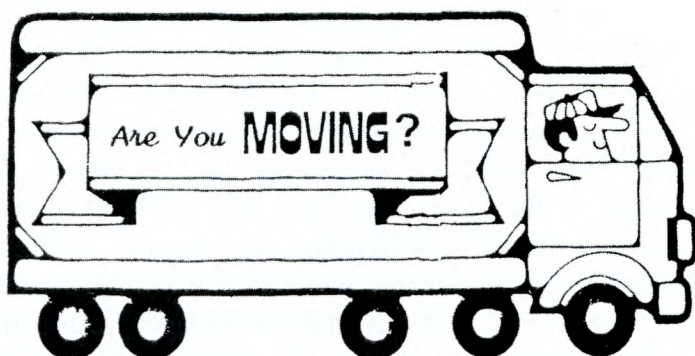
A tetartemorion (one-quarter obol) struck in Judaea by Ptolemy I or II, showing the king's bust on the obverse and the head of Berenike I, the wife of Ptolemy I, on the reverse. The legend is YHD. Meshorer, 15.

Later coins of the Ptolemies struck for Judaea continued to be patterned after the coinage of Alexandria but retained the provincial denominations and the legend of YHD, in paleo-Hebrew script. The obverse showed the bust of the reigning monarch with flowing hair, typical of Ptolemaic portraits, and wearing the royal, filleted headband. On these coins, the Ptolemaic eagle, symbol of the dynasty, was displayed as the main feature of the reverse composition.

The Ptolemaic dynasty ruled over Judaea for the next 100 years until 200 BC when the Seleucids, under Antiochus III, the Great, took control of the province. The last coins struck by the Ptolemies in Judaea continued in the Egyptian style and we can date these coins by the fact that the name for Judaea inscribed on the coinage grew longer over the years up to 200 BC. The earliest, terse abbreviation YHD later became YHDL and finally evolved into YHWDL, spelling out the complete name, YEHUDAH, on the coins. This full name was employed on the reverse of perhaps the last coin type struck by the Ptolemies in Judaea. It showed a Ptolemaic eagle, standing to the right but looking back, surrounded by the paleo-Hebrew letters, YHWDL. On these coin the first and last letters are often engraved in retrograde, indicating that the engravers no longer understood the archaic Hebrew script. The obverse of these coins, always crudely engraved, shows the forepart of a winged animal, perhaps the lynx again or Pegasus, but this figure is mostly struck off-center or missing details, and so a clear identification of the animal cannot be made.

During the early Ptolemaic age, the Jewish diaspora in Egypt, strengthened by the arrival of Hezekiah and his colleagues in 312 BC, began to develop into an influential, prosperous community, detached from Jerusalem. These Jews, treated well by the Ptolemaic monarchs, occupied key positions in the government and they often exerted their influence to the benefit of their co-religionist in Judaea, especially during the Hasmonean revolt against the Seleucids in 164 BC. Some years later, the highest offices in the Egyptian administration were held by Jews including the Chiefs of Staff of the army. The first pair of Jewish, supreme army commanders were Onias and Dositheus appointed by Ptolemy VI, 180-145 BC. This Onias was believed to be the son of Onias III, the High Priest in Jerusalem who was executed by Antiochus IV of Syria, 175-164 BC, during his persecutions of the Jews. His son, Onias IV, fled to Egypt taking his whole clan with him and, entering into the service of Ptolemy VI, established a military colony of Jewish soldiers at Leontopolis in the Nile delta. It is a fact, downplayed by most historians, that the Jews were a militant nation and notable warriors in Hellenistic times. Another general, also named Onias, was the commander of Cleopatra II's army in 145 BC and led the fight in a civil war against her husband Ptolemy VIII, surnamed Physicon or 'Pot-Belly'. (Josephus, *Against Apion*, Book II, 49-52). In 142 BC two Jews named Ananias and Helikas headed up the army of Cleopatra III, the second wife of Ptolemy VIII. These men were believed to have been relatives of Onias IV, the general of Ptolemy VI.

This remarkable historical situation of several Jews commanding Egypt's armies probably inspired the early legend that the biblical Moses was a general in the Pharaoh's army in the 13th century BC. And so Hezekiah, the governor of Judaea, influenced world history by founding the diaspora in Ptolemaic Egypt that would grow into the vibrant Jewish community of Egypt. This diaspora declined and evaporated only 2,319 years later in 1967. It is a remarkable coincidence that Hezekiah's coins were discovered and became well known in that very same year.



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La Sinagoga del Tránsito

The El Tránsito Synagogue in Toledo, Spain, was built by Samuel Ben Meir Ha-Levi Abulafia (c.1320-1360). Scion of an old Jewish family, Samuel Ha-Levi Abulafia was advisor and treasurer (*tesorero real*) to King Pedro I of Castile (1350-1369) from 1350. Samuel Ha-Levi Abulafia is remembered as the founder of a number of synagogues in the Kingdom of Castile, but the one constructed on the grounds of his palace in Toledo was by far the grandest.

The entire complex was located inside the medieval Jewish quarter, *juderia*, at a central location within the walls of the city of Toledo. The synagogue was intended to serve as a private house of worship for Samuel Ha-Levi, who was a prominent member of the Jewish community of Toledo, and was connected to his house by a private gate. The synagogue was built to the plans of the master mason Don Meir Abdeil and was dedicated in 1357. The original name of the synagogue is not known; some modern authors tend to call it after the name of its founder instead of El Tránsito, the name given by the Christians and by which name the building has been known for the last three hundred years.

Samuel Ha-Levi Abulafia's fate took a turn for the worse in 1360, when King Pedro arrested and imprisoned him in Seville, having accused Samuel of taking part in a conspiracy against him. While in prison Samuel was tortured to death and all his possessions were confiscated by the king including his house and the synagogue. The synagogue was spared when the Jewish district of Toledo was attacked by the mob in 1391, during a wave of anti-Jewish massacres.

When the Jews were expelled from Spain in 1492, the great synagogue that the Jews used to have in Toledo was granted by the king and queen of Spain, Ferdinand and Isabella, to the religious order of Calatrava. Two years later the complex was turned into the San Benito priory with the former women's section and the study rooms serving as hospice for the knights of the order while the main prayer hall was converted into a church known as the Iglesia de San Benito. During the 16th century some minor alterations were made in order to fit the needs of Christian worship and a bell tower was built on to the exterior. From the 17th century the San Benito church was known as Ermita del Tránsito, shortened popularly from *El Tránsito de Nuestra Señora* ("Our Lady's Transit"), the title of a well-liked painting by Correa, now in the collection of the Prado Museum in Madrid, which used to decorate the altar. During

the 18th century the complex housed a monastery, then during the Napoleonic wars in the early 19th century it was converted into a barracks, and then reverted to being a monastery for most of the 19th century.

In 1877 the former synagogue was declared a National Monument. The structure underwent a series of restorations until 1910, when it passed into the care of the Museo del Greco in Toledo, of the Vega-Iclan foundation, and it remained in its custodianship until 1968. During the 20th century the building of the synagogue and the adjacent buildings underwent a number of restorations. During the thorough renovation of the 1960's, the building received new furnishings, including tapestries donated by the Pinto-Coriat family.

The exterior walls, which are of mixed stone and brick typical of Muslim architecture in Spain, are quite plain, with an *aljima* type of window (consisting of a pair of horseshoe arches) above the entrance door. In contrast, the interior displays one of the most splendid examples of *mudejar* architecture in Spain. The design of the synagogue recalls the Nasrid style of architecture that was employed during the same period in the decorations of the Alhambra palace in Granada as well as the Mesquita of Cordoba, and parts of the Alcazar palace in Seville that were constructed at the same time at the initiative of King Pedro.

A two-storey women's section was located in a separate room adjacent to the northern wall of the synagogue. The eastern wall still has three niches that used to shelter the Holy Ark with the Torah scrolls. The interior walls of the prayer hall are decorated with colorful geometric and floral motifs in plaster. It is possible that their pattern might have been inspired by the lavish textiles imported from the Muslim ruled regions of southern Spain. The most elaborate decoration was reserved for the eastern wall. Its upper section features an arcade of septfoil arches, and the central section is covered with arabesque patterns. The ceiling is made of cedar wood and is divided into six sections by large pairs of beams. Tradition has it that the wood was brought by Samuel Ha-Levi from Lebanon in imitation of King Solomon. Light enters from a number of windows in the upper section of the walls.

Perhaps the most impressive elements of the interior decoration are the numerous monumental Hebrew and Arabic inscriptions that adorn the walls, the arches around the windows and some column capitals. The Hebrew inscriptions of the El Transito Synagogue are undoubtedly the most remarkable example of medieval Jewish writing. Most texts are taken from the Bible, especially from the Book of Psalms, Chronicles, and Habbakuk, while others glorify King Pedro I, Samuel HaLevi Abulafia, the

patron and builder of the synagogue, and Meir Abdeil, its architect. The frieze of the upper section of eastern wall above the windows boasts the Hebrew inscription: "*Behold the Sanctuary that is consecrated in Israel and the House that Samuel built*"

The inscriptions in Arabic bear witness to the high status enjoyed by the Arabic culture among the Jews of Spain, even amongst those living under Christian rule. The coat of arms of the Kingdom of Castile is repeated a number of times on the walls of the synagogue as a proof to the loyalty of the local Jews to the King.

The style of the El Transito synagogue as well as other surviving Jewish medieval monuments in Spain served as source of inspiration for numerous synagogues that were built in Europe during the 19th century. The richness of the decoration was considered by the post-emancipation Jews of Europe as a proof of the high social status that the Jews of Spain enjoyed prior to their expulsion.

The Ladino medal was issued by the Israel Government Coins and Medals Corporation to commemorate the language of the Sephardim. Ladino is written in Hebrew letters or in Rashi script, but in recent years the Latin alphabet has been used. The Ladino literature is rich in Biblical commentary, liturgy, poetry, stories, proverbs, and folk songs. Many of the Ladino-speaking communities of Europe perished in the Holocaust.

On the face of the medal are the word "Ladino" and a line from a famous Ladino poem expressing yearning for Jerusalem written in Rashi script; in the background decorative scrollwork from the synagogue in Toledo. Around the edge the words "The Language of the Sefardi Jews" in Hebrew and English. On the back, windows typical of the Toledo Synagogue and verses from Psalms "*Even the sparrow has found a home, and the swallow a nest for herself*" and "*Happy are they who dwell in thy house: they are ever praising thee.*"



The Merchant Tailors School

The Merchant Tailors' Company, or to give it the full name by which it is described in the Royal Charter of 1503, the Guild of Merchant Tailors of the Fraternity of St. John Baptist in the City of London, is one of the Twelve Great City Livery Companies surviving from Mediaeval times. The Guild was originally a religious and social fraternity founded before the beginning of the 14th century by an association of citizens who were Tailors and Linen Armorers. The Linen Armorers, an allied craft to the Tailors, made the padded tunics or gambesons worn under suits of armor. By the end of the 17th century its connection with the tailoring trade had virtually ceased and it became what it is today - an association of philanthropic and social character, devoting its energies to educational and charitable activities.

The history of the Merchant Tailors' Company is an integral part of the history of the City of London. Fraternities of this kind - based on religion, the skills of their crafts, the initiatives of their merchants and the humanity of their members - that the enterprise and the integrity for which the Company is renowned were established. The Company administers many charitable trusts created by past Members and benefactors and from this source a wide range of organizations are supported. Help is given to an equally wide range of needy people.

An important aspect of the Company's charitable work is concerned with housing elderly people. The Company's Almshouses, originally in Threadneedle Street, now comprise 32 small houses situated in Lewisham. Built originally between 1826 and 1879 and extensively modernized in recent years they are supervised by a Warden.

The Merchant Tailors School is situated on the east side of Suffolk Lane, and was founded by the company of merchant tailors in 1561, under the mastership of Emanuel Lucas. Richard Hills, a former master of the company, had previously given the sum of 500 £ towards the purchase of a house for that purpose.

Being in the City of London and having pupils from a wide range of backgrounds, the school experienced many of the social, political and economic events at first hand and its masters sometimes became embroiled in them. One recurring event was the plague which had a damaging effect on the school and its pupils. When the plague appeared, as in 1592, 1603, 1626, 1630, 1637 and 1666, the school was obliged to break up, it may have lost pupils and was sometimes unable to take on new ones. The headmaster, Nicholas Gray, in 1626 complained of the loss of pupils and

was given £20 to keep the school going. Many parents kept their sons away from school and boarders were summoned home.

The school was closed for at least a year in 1636 and 1637 with no new boys admitted until the contagion abated. The outbreak of 1666 was curtailed by the Great Fire of London which started on 2 September close to Suffolk Lane and completely destroyed the school buildings. In the aftermath of the fire, the headmaster and ushers gathered what pupils they could and carried on the work of the school in temporary accommodation in Kentish Town. In 1672 the school had just 155 pupils on roll but by 1675 it was rebuilt on the same site and reopened. The headmaster of this time, John Goad, was a tower of strength to the school and its pupils.

The present buildings were erected upon the same spot, at the charge of the company. This school is a spacious building, supported on the east by many stone pillars, which form a handsome cloister, within which are apartments for the three ushers. Adjoining to the school is a library, supported in the same manner by pillars of stone, and well furnished with books. South of the library is the chapel; and contiguous to these is a large house, appropriated to the head master.

In this school about 300 boys are educated; of which number, by the statutes of the foundation, 100 are taught gratis ;—50 at 2s. 6d. per quarter ;—and 100 at 5s. Certain annual examinations, or probations, are appointed, at which public exercises are performed by the scholars, of whom several are yearly sent to St. John's College, Oxford, which appears to have been principally founded for their use, having no less than 46 fellowships in that college.

The medal illustrates the arms of the school on its obverse. The reverse bears within a laurel wreath the inscription The Montefiore Hebrew Prize. Below around the rim is a Hebrew language inscription. Sir Moses Montefiore donated the funds to create this award.



Jewish History in Augsburg

Augsburg is a city in Bavaria, Germany and was a free imperial city from 1276 to 1806. According to legend, the Jewish community in Augsburg originated in the Roman Period. Documentary evidence of Jews living there dates from 1212. Records from the second half of the 13th century show a well-organized community, and mention the Jews lived in a quarter called the *Judenburg* with a *Judenhaus* (1259), the synagogue and cemetery (1276), the Ritual Bathhouse, and the "Dancehouse" for weddings (1290).

The Jews were mainly occupied as vintners, cattle dealers, and moneylenders. The Augsburg Municipal Charter of 1276, which determined the political and economic status of the Jewish residents, was adopted by several cities in South Germany. Regulation of the legal status of Augsburg Jewry was complicated by the rivalry between the Episcopal and municipal powers. Both contended with the emperor for jurisdiction over the Jews and enjoyment of Jewish revenues. Until 1436 lawsuits between Christians and Jews were adjudicated before a mixed court of 12 Christians and 12 Jews. In 1298 and 1336 the Jews of Augsburg were saved from massacre through the intervention of the municipality.

During the Black Death period (1348-49), many Jews were massacred by the local population together with their promissory notes and the remainder expelled from the City. The emperor granted permission to the Bishop and Burghers to readmit them in 1350 and 1355, and the community subsequently recovered to some extent. Later, however, it became so impoverished by the extortions of the emperor that the burghers could no longer see any profit in tolerance.

In 1424-36 Jews in Augsburg were forced to wear the Yellow Badge, and in 1439 the community, then numbering about 300 families, was expelled. The Augsburg Town Council paid Albert II of Austria 900 gulden to compensate him for the loss of the Jewish taxes. Thereafter Jews were only permitted to visit Augsburg during the day on business. However they were also granted the right of asylum in times of war and during the war years of the 18th century such court Jews as Sanuel Oppenheimer and Josef Guggenheimer were active in the city.

An organized Jewish community was again established in 1803. Jewish bankers settled there by agreement with the municipality in an endeavor to redress the City's fiscal deficit. The Kaula banking family did extensive business in Augsburg and Arnold Seligmann founded the

largest bank in the city. Jacob Obermayer was one of the Jewish bankers who in 1803 loaned the City of Augsburg funds to help pay reparations to Napoleon.

In practice, the abrogation of the City's special status and its incorporation into Bavaria did little to improve the Jewish civic status which was not officially recognized until 1861. The Jewish population increased from 56 in 1801 to 1,156 in 1900. It numbered 900 in 1938, when the magnificent Synagogue, dedicated in 912, was burned down by the Nazis. By the 1880's Jews were a major factor in the city's commercial life, controlling wholesale and retail trade, operating 20 Jewish banks, and pioneering industry mainly cloth, shoes and chemical products where at least 10,000 workers were employed in Jewish owned factories.. Many of Augsburg's prominent doctors and lawyers were Jews and Jewish cultural figures were the director of the municipal theater, and the conductor of the local orchestra.

During World War II the community ceased to exist as the result of a series of deportations, that of April 3, 1942, numbering 128 persons, being the largest. In the immediate postwar period, a camp was established there to house displaced Jews. A total of 445 Jews managed to to emigrate, half to the United States, and a third after the synagogue was destroyed and Jewish shops looted on *Kristallnacht*.

The Jewish community started its own Sportplatz after Hitler passed laws preventing Jews from competing and playing sports with non-Jews. This Sportplatz became the focal point for many community functions. It still exists to this day as part of a residential condominium complex's recreational field. A plaque and showcase on the site explains the brief Jewish history of the place.

In 1985, the Synagogue was restored and re-dedicated, and in 1988 a reunion was held in New York of approximately 80 Augsburgers who survived the Holocaust. Another recent event has been the Jewish resettlement (of mostly Eastern European Jews) back to Augsburg. It is estimated that there will be more than 1,000 Jews living in Augsburg by the turn of the century. In 1996, the Descendants of the Jewish Community of Augsburg was formed to try to keep the various roots of our history from ending.

A seal of the Jewish Community in Augsburg, dated 1298 is pictured on the front cover of this magazine.

Coin of Lyzhensk

The coin described here combines several unique characteristics, both material and spiritual.. On one hand it has special mystical qualities having been blessed by many leading Hasidic rebbes of this generation.. Yet it has been produced in a modern craftsman like manner to the highest artistic specifications.. Thus it makes an ideal and wonderful collectors item.

The Hasidism movement was established by the charismatic spiritual leader rabbi Israel ben Eliezer known as the Baal Shem Tov, in the mid 18th century. In a space of short time the movement spread throughout Eastern Europe. Hasidism teaches the centrality of G-D in the world. It advocates a joyous personal relationship between man and G-D. Man knows G-d through all manners of life – study, prayer, commerce, eating etc. All ways lead to G-D.

The spiritual core of the Hasidic movement was the *zaddik* or Holy Man who acted as a mediator between his followers and G-D. as such he was sage, advisor and spiritual master. These *zaddikim* or rebbes were known for their ability to perform miracles and change the natural order. They also did acts of charity and piety that endeared them to all classes of Jews.

The Baal Shem Tov was followed by his disciple rabbi Dov Baer, the Holy Maggid of Meseritz as leader of the Hasidic movement. After the death of rabbi Dov Baer, the movement split into different groupings each led by a disciple of the Maggid. One of the chief disciples was the rabbi Elimelech of Lizhensk, known popularly as the Rebbe Reb Elimelech. As such he was the leading disseminator of Hasidic teachings throughout Poland and Galicia. He was the rebbe of rebbes as his disciples spread the movement throughout Poland, Galicia and Hungary.

His chief published work was the *NOAM ELIMELECH* (Sweetness of Elimelech). This book formulates the doctrine of the *zaddik* and his centrality in the world order.. He also stresses the importance of joy, charity, humility and prayer. This volume became the chief text for most Polish Hasidim and is highly valued until this very day Rabbi Elimelech became the most venerated Hasidic figure in Poland. His name and reputation spread throughout Poland, and many miracle tales were told about him and his good works.

Rabbi Elimelech promised all that would pray at his grave would not die without *Teshuvah*. Thus, this established his grave as a pilgrimage site throughout the generations, for Jews seeking spiritual

solace. In pre-war Poland tens of thousands of Jews gathered there at the day of his *yahrzeit* to beseech G-D's intervention in the daily matters of mankind.

The rebbe also promised all that would support his descendants in a financial manner that they would not lack in spiritual and moral support from G-D. Thus many traveled to his grave site and supported his descendants, most of whom were living in poverty. Its interesting to note that the holy rebbe of Koloshitz, Rav Chuna Halberstam stated that he heard in the name of the holy Ropshitzer rav that upon his arrival, *Mashiach* will ask us all if in fact we assisted the Rebbes offspring, financially. Reb Yankle of Peshvorsk-Antwerp explained that this support will be an important part of the Messianic process. Such support will hasten this process.

The holy Sandzer rov rav Chaim Halberstam is related to have said that he would reply to the affirmative to this question, as he was known to provide financial support to the offspring of the Rebbe Reb Elimelech. He also encouraged other to follow suit.

In recent years with the endorsement of the greatest Chasidic rabbis, a special coin was minted to commemorate the *zaddik* and his grave site. The proceeds go to support the descendents of rabbi Elimelech living with us today. In addition the proceeds will help support many worthy charitable causes. Thus not only will the purchasers have a beautiful coin blessed by leading contemporary *zaddikim*, but will also participate in the *Mitzvoth of Zedaka*, and *Gmillos Chassadim*. And we must not forget the act of fulfilling the testament of Rabbi Elimelech, thereby bringing *Mashiach* to us.

The coin is magnificently hand produced, and minted with special attention given to its artistic qualities. One side has a depiction of the Rebbe's grave surrounded by Holy sparks, evocative of the story about the Rebbe and the holy Meor Vashemesh. They saw the image of the holy Baal shem Tov emanating 600,000 sparks representing the number of Jews at the Sinai event.. It was at this spot that the rebbe desired to be buried . The other side has a beautiful rendition of the Rebbe's name stating that mentioning his name causes Divine help for all who act accordingly.

Usually this coin is sold at the grave site on the *Yahrzait* date where thousands of Jews world wide join together in prayer and song and dance to ask for the *zaddiks* assistance in all matters. Now one can buy this coin directly from those involved in its minting. As mentioned this act helps many charitable causes as desired by the rebbe himself.

The prices are \$18 for an antiqued bronze coin, \$50 one ounce of .999 fine sterling silver proof quality stamped and \$75 for the silver coin with select 14 kt gld plating, a real majestic work of art.

In sum the coin will help one realize the goals of the Holy Testament of the Rebbe Reb Elimelech in supporting his offspring, in supporting charitable causes and in bringing the arrival of the *mashiach* that much closer speedily in our days.

To purchase this coin call Shia Halpern at: 1-917-803-7168, or mail to: Shia H. Halpern, 190 Ross Street #1-D, Brooklyn NY 11211 or E-Mail Shiahalpern@yahoo.com



HAGEN

A town in Westphalia, Germany

The first Jews in Hagen were mentioned in 1722. Some rich Jews were classified as "protected" Jews while others tried to settle as their servants. In the early 19th century Jews were mainly peddlers. In 1854, Hagen became the seat of a regional congregation with the communities of Schwelm and Herdecke attached to it but the poverty and compactness of the community kept it from employing a full-time teacher for its children.

The Jews of Hagen participated fully in the political and social life of the city. Avraham Levi (d. 1894) was a city assemblyman for 28 years. In 1844, the Jewish religious school became a Jewish public school with a full curriculum. The congregation became liberal during the second half of the 19th century. The synagogue, built in 1859, lacked a woman's section, though seating was still separate. A choir and organ were later introduced. Numerous organizations offering social and welfare services operated in the community. A branch of the Alliance Israelite Universelle was opened in 1883 with 32 members. The Jewish population grew from 37 in 1816 to 309 in 1875 and 641 (total 143,701) in 1925.

Polish Jews began arriving in the early 20th century and comprised 30% of the community by 1931. A Zionist group with 39 members was active in 1922. In the Weimar period, 94 Jewish businesses were listed (according to Nazi compilations), 33 in the clothing trade. Jews continued to occupy key public positions but anti-Semitism also intensified.

In 1933, the Jewish school had 40 pupils while 73 received religious instruction. A *talmud torah* was also in operation and the Orthodox had their own congregation. In the March 1933 Reichstag elections, the Nazis received a third of the local vote. Anti-Jewish measures were immediately instituted. Jewish butchers were banned from the municipal slaughter house and Jewish businesses were boycotted. Jewish doctors and lawyers were prevented from practicing. Two Jewish families of Polish origin were expelled from the city in July and Aug. 1933 and emigrated to Palestine. Store windows were occasionally smashed and Nazis beat Jews in the streets.

In the 1933-38 period, between 223 and 242 Jews emigrated while 11 moved to other German cities. In late Oct. 1938, 53 Polish Jews were deported; 46 perished in the Holocaust. On *Kristallnacht* Jewish homes and stores were destroyed and the synagogue was set on fire. All Jewish men were arrested and sent to concentration camps.

In November 1938, Jews were mobilized for forced labor, working in subterranean building sites, as porters or as handlers of dangerous materials without protective clothing. Remaining Jewish property was sold off. Another 56 to 75 Jews emigrated in 1939 and eight more in 1941–42, making a total of about 300.

Deportations commenced in 1942, via Dortmund: nine Jews to the Theresienstadt ghetto and 36 to Zamosc (Lublin dist., Poland) on 27–28 April; eight to Auschwitz on 27 July; 26 to Theresienstadt on 29 July (mostly the old); 12 to Auschwitz on 9 March 1943; and two to Theresienstadt on 11 May. ea and numbered 129 in 1947.

The synagogue was part of the demolition targets on 10 November 1938, initiated by supporters of the Nazi regime. The Star of David on the roof was torn down, the roof itself, the windows and doors together with the interior were destroyed. The community was forced to sell the synagogue. A manufacturer from Hohenlimburg bought it and rebuilt it to a factory shed. The furs stored in the shed were destroyed through a fire on 4 December 1975. Particularly the truss was affected. Subsequently, the decay of the building started. The civil initiative "Synagogue Hohenlimburg", founded in 1980, contributed to its restoration and maintenance.

On 15 September 1986, the refurbished synagogue was made public, in the presence of members of the former Jewish community in Hohenlimburg and Hagen, as a memorial of the City of Hagen.

A 50 pfennig notgeld issued in Hagen in 1921 serves as numismatic illustration.



JACOB HENRY SCHIFF

and the Galveston Immigration Plan

Jacob Henry Schiff, born Jacob Hirsch Schiff (January 10, 1847 – September 25, 1920) was a German-born New York City banker and philanthropist. From his base on Wall Street, he was the foremost Jewish leader in what became known as the "Schiff era," grappling with all major issues and problems of the day, including the plight of Russian Jews under the tsar, American and international anti-Semitism, care of needy Jewish immigrants, and the rise of Zionism.

During the Russo-Japanese War, in 1904 and 1905, in perhaps his most famous financial action, Schiff, again through Kuhn, Loeb & Co., extended a critical series of loans to Japan, in the amount of \$200 million. He was willing to extend this loan due, in part, to his belief that gold is not as important as national effort and desire, in helping win a war, and due to the apparent underdog status of Japan at the time. No European nation had ever been defeated by a non-European nation before then. It is quite likely Schiff also saw this loan as a means of taking revenge, on behalf of the Jewish people, for the anti-Semitic actions of the Tsarist regime, specifically the then-recent pogroms in Kishinev.

In 1907 he established the Galveston Immigration Plan. Schiff coordinated the Industrial Removal Office (IRO) in New York City, and the Jewish Territorial Organization (ITO) in Great Britain, to send Jewish immigrants to the port of Galveston, Texas. The Jewish Immigrant Information Bureau (JIIB) was formed in 1907 as the branch of the IRO to receive these immigrants in Galveston and send them to communities throughout the United States.

The Galveston Movement operated between 1907 and 1914 to divert Jews fleeing the pogroms of Russia and eastern Europe away from congested communities of the Atlantic coast to the interior of the United States. The Jewish Immigrants' Information Bureau directed the movement as a means of preventing an anticipated wave of anti-Semitism on the Eastern seaboard, which might lead to immigration restrictions.

Several benevolent groups tried to find a southern port of entry to disperse the burgeoning population. The bureau considered three ports. Charleston, South Carolina, explicitly wanted Anglo-Saxon immigrants, and New Orleans, a thriving urban center where Jews might be inclined to settle instead of moving on into the interior, posed a recurrent threat of yellow fever. Galveston, which was closer to job opportunities in the

West, seemed the best choice. Besides its location, Galveston was a passenger port for Lloyds Shipping Company, which served the German port of Bremen, through which East European Jews traditionally left the continent. Also, Galveston's small size did not encourage large numbers of Jews to settle there permanently.

Groundwork for the Galveston Movement was shared by several Jewish organizations in America and Europe. Jacob Schiff presided over the "Galveston Committee" in New York City, which coordinated the recruiting efforts of the London-based Jewish Territorial Organization and the Jewish Emigration Society of Kiev with the reception and relocation activities of the Jewish Immigrants' Information Bureau, based in Galveston. David Bressler, honorary secretary of the JIIB, administered the program from his New York office.

The first refugees-fifty-four men and two women-arrived on the steamship Cassel in early July 1907. Two days before the ship docked, a warehouse remodeled as a reception center burned down, raising questions about the welcome likely to be afforded the newcomers. Mayor Henry Landes, however, spoke to the immigrants; a schoolteacher from southern Russia answered with a grateful speech on behalf of the group. Rabbi Henry Cohenqv of Temple B'nai Israel met almost all of the ships that carried Jewish immigrants and helped direct them to new homes in the interior.

The members of the first group were distributed among cities and communities throughout the western states and as far north as Fargo, North Dakota. The main territory to which the bureau directed immigrants was between the Mississippi River and the Rocky Mountains. Four of them settled in Fort Worth. None remained in Galveston, in keeping with the movement's policy.

Despite the economic depression 900 immigrants passed through Galveston before the end of 1907. The following year only 106 came, and Jewish organizations worked hard to stimulate interest in absorbing the immigrants among the smaller communities across the United States. Within Texas the focus was on Tyler, Texarkana, Marshall, and Palestine, since the railroad fare from Galveston to these towns, at the half-priced charity rate, was only four or five dollars.

Recruiters stipulated that immigrants should be able-bodied laborers and skilled workers under the age of forty. The number of Hebrew teachers and kosher butchers was restricted in the belief that strict religious adherence would limit the immigrants' ability to work and be assimilated. Teachers were deemed unskilled, though some entered, as did others, on the pretense that their skills or training met job needs.

did others, on the pretense that their skills or training met job needs.

In 1909 a total of 773 Jews landed at Galveston, and by the following year 2,500 had sailed to the port, most originating in small towns. In 1911 some 1,400 arrived, only 2 percent of the total Jewish immigration to the United States in that year. By 1913 the economic situation had worsened and merchants became concerned about competition from immigrants, and an increasing number of immigrating Polish Jews who would not work on Saturday reduced the waning enthusiasm of American Jewish communities further.

Three communities declined to take more; the representative from Cleburne, Texas, complained about the immigrants' "exactions, fault-finding, and refusal to abide by the labor conditions upon which they come."

Throughout the period of the Galveston Movement, its chances of success were handicapped by continual infighting among the cooperating organizations on both sides of the Atlantic, by the unfavorable condition of the American economy, and by the restrictive attitudes and behavior of Galveston immigration authorities. Further, European Jews did not recognize Texas and the Southwest as the America of their dreams; the area satisfied no religious or nationalistic expectations.

Between 1907 and 1914, when it ceased operation, the Jewish Immigrants' Information Bureau brought 10,000 immigrants through the Texas post of Galveston, approximately one-third the number who migrated to the Holy Land during the same period.

Medal No. 70 of the Medallion History of the Jews of America series features Jacob Henry Schiff. The obverse portrays Jacob Henry Schiff surrounded by symbols of the many and varied fields of his philanthropic, educational and religious activities. The medal was sculpted by Karen Worth.



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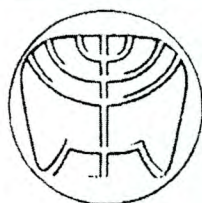
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